A BAWD.

A vertuous Bawd, a modeſt Bawd:
As Shee
Deſerves, reproove, or elſe applaud.

Written by JOHN TAYLOR

BIBLIOTECA

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To the neither Noble or Ignoble, Lord or Lady, kind or cruell, learned or ignorant, curteous or curriſh, Chriſtian or *Barbarian, Man or Woman, rich or poore: but to all and every one in generall and particular.*

MOnſieur, and Madam *Hydra*, to your many Heads and varietie of Cenſures I have made bold to dedicate a poore, harmeleſſe, modeſt, honeſt, and innocent *Bawd*; I know great perſons of worth and Honour, are daily ſo viſited with penurious ſhreds of *Schollerſhip*, fragments of *Hexameters* and *Pentameters*, ſcraps of Poetry, the ſcum and dregs of wit, and the froth and lees of wiſdome: One ſalutes my Lords Lordſhip at Breakfaſt with a Funerall *Elegie*, lamentably written, and is moſt miſerably rewarded for his kindneſſe. Another hunts out his VVorſhips ungentlemanly Knighthood, (having moſt intolerably belaboured his name with an *Acroſticke* or *Anagram*) which out of his vacuitie of worthineſſe hee rewards with not a peny. A third hath belyed ſuch a Lady or Gentlewomans Beautie and qualities, in moſt abominable faſhion, ſetting her forth for faire and vertuous; for the which hee is rewarded according to the ſubject he wrote of, and his owne demerits, with as much as comes to nothing. For theſe and ſome other reſpects, I thought it not fit to deſire the patronage of any one perſon in particular,

it being a ſubject that is common to all, for all, or any. As men are diſperſed univerſally through the VVorld, ſo a *Bawd*, being an univerſall creature, whoſe function is publikely ſcattered, I thought it not pertinent or accommodating, that ſhe ſhould be privately protected by any. Therefore as ſhe hath beene and is for al, ſo I dedicate her to all, knowing that all are better able to reward the *Poet*, than one alone. And this is further to adverti ſe the Reader, that where I doe ſpeake of Spirituall *Bawdes*, *Bawdry*, *Adultery*, or *Fornication*, that I have avoided prophanitie, obſcenity, ſcurrilitie, and all manner of incivility or indecencie; not medling with Religion at all, but with a pitiful deriſion, and merry reprehenſion, explaining the abuſes, foppiſh and ſottiſh corruptions, that like ſo many Cankers or Caterpillers have and doe dayly eate, conſume and putrifie both the Puritie and Pietie of that Religion which boaſts it ſelfe to be moſt *Primitive* and *Catholike*. For the other part of this *Booke*, or *Bawd*, ſhee is altogether civili or temporall, being not troubled ſo much as with one good Eccleſiaſtical word, but merely Paradoxicall; ſetting foorth the rare and ſingular vertues of a *Bawd*; wherein if any of my Readers can picke any pleaſure, it is an apparant ſigne they have ſome wit, and if reape any profit, let them either thanke me in words, or elſe reward me with ſilence.

Yours ſo farre, and no further

then you are mine,

IOHN TAILOR.

A BAVVD.

MY Verſe is honeſt, ſeemely, neat and cleane,
Yet is my Theame polluted and obſceane:
Ile touch foule pitch, yet will not be defild,
My *Muſe* ſhall wade through dirt, & not be ſoild.
The *Sun* on noyſome dunghills ſhines as well,
As on faire flowers that doe fragrant ſmell:
The *Ayre* by which we live, doth every where
Breathe ſtill alike upon the poore and Peere.
The *Sea* beares many an old deſpiſed * Boat,
Yet on the *Sea* the beſt Ships doe but float,
And *Earth* allowes to all her ſcattred brood,
Food, Clothes and Lodging to the bad and good.
Yet *Sun*, *Ayre*, *Sea*, nor *Earth* receive diſgrace
By any bountie which they give the baſe.
Even ſo my *Muſe*, (free from all foule intents)
Doth take example from the Elements,
In laying better ſtudies by a while,
And in cleane faſhion write a beaſtly ſtile:
Yet will I not my ſenſe or meaning marre;
With tearmes obſcure, or phraſes fetcht from farre
Nor will I any way equivocate,
With words ſophiſticall, or intricate,
Vtopian-Fuſtianiſme, poore heathen Greeke,
To put my Readers wits to groape and ſeeke.

* *Witneſſe my paper Boat.*

Small eloquence men muſt expect from me,
My Schollerſhip will name things as they be.
I thinke it good, plaine Engliſh, without fraud,
To call a ſpade a ſpade, a Bawd a *Bawd.*
Two little Pamphlets I have wrote before,
Which I was bold to call a *Thiefe*, and *Whore*,
Yet was my *Whore* ſo chaſte, that ſhe had not,
From end to end, one foule offenſive ſpot;
Nor did my *Thiefe* from any man purloyne,
Or liv'd by filching either goods or coyne.
And now by chance it came into my mind,
That with the *Bawd* my Pen was much behind:
My *Whore* was honeſt, and my *Thiefe* was true,
And in this ſort Ile give the *Bawd* her due.
Strange fruit from my poore barren labour ſprings,
I modeſtly muſt uſe immodeſt things:
'Tis ſomewhat hard, but yet it is no riddle,
All *Bawdry* doth not breed below the middle.
So many ſeverall ſorts of *Bawds* doe grow,
That where there's not a *Bawd*, 'tis hard to know.
The firſt with ſpirituall *Bawds*, whoſe honor high
Springs from the whoredome of Idolatry,
Caſt but your eyes upon the *Man* of *Rome*,
That ſtiles himſelfe the Head of Chriſtendome,
Chriſts univerſall *Vicar*, and *Vicegerent*,
In whom fooles thinke the *Truth* is ſo inherent,
That he can ſoules to Heaven or Hell preferre,
And being full of Errours, cannot erre:

And though his *witchcraft* thousands hath entic'd,
Hee will be call'd Lieutenant unto *Christ*.
How hath that false Conventicle of *Trent*,
Made lawes, wch *God*, or good men never meant,
Commanding worshipping of stones and stocks,
Of *Relikes*, dead mens bones, and sensfesse blocks,
From which adultrate painted Adoration, (tion?
Men (worse then stocks or blocks) must seek salva-
The *Soules* of men are *His* that dearly bought thē,
And he the only way to *Heav'n* hath taught them.
And who so forceth them to false adoring,
Is the maine *Bawd* unto this *spirituall Whoring*.
Besides, it is apparent, and most cleare,
That he's the greatest *Bawd* the Earth doth beare:
For hee that tolerates the *Stewes* erection,
Allowes them Priviledges and Protection,
Shares in the profit of their sordid sweat,
Reapes yearely Pensions and Revenues great,
Permits the Pole-shorne fry of *Friers* and *Monks*,
For Annuall stipends to enjoy their Puncks.
When * *Paul* the third the *Romish* Miter wore,
Hee had contributary *Trulls* such store,
To five and fortie thousand they amount,
As then *Romes* Register gave true account.
Besides, it was approv'd, the gaine was cleere
* Full twentie thousand Duckats every yeere.

* Hen. Smith *in his Treat. of* Herodot. *cap.* 38 *pag* 303.
* Cornelius Agrippa *in his vanity of Sciences.*

Moreover, once a *Bishop* (boasting said,
He had Ten Thousand *Priests* that paid
(Some more, some lesse (by way of Rent or fines;
Each * one of them for keeping *Concubines*.
And he that keepes none, payes as much as he
As for his vse doth keepe one, two or three.
Al's one, the Priests must pay t'augmēt the treasure
Keepe or not keep, *Whore* or not *Whore* at pleasure.
Now judge, good Reader, have I said amisse,
Was ever any *Bawdry* like to this?
Pope [a] *Alexander* of that name the sixt,
With his owne childe incestuously commixt.
And *Paul* the third (affecting the said Game)
With his owne [b] daughter did commit the same:
And after with his sister tooke such course,
That he with her did doe as bad or worse.
John the thirteenth, and other more, 'tis plaine
Have with their sisters and their daughters laine.
And when their stomacks have beene gone & past,
To Princes they have married them at last.

* Idem. *a* Lucrece *was first maried to her own brother the sonne of Pope* Alexander *the sixt, she being daughter to the said Pope, and daughter in law to him by the marriage with his son. And being concubine to the said Pope, he caused her after his sonne her husbands death, to be married to three princes one after another: First to Duke* Iohn Sforza. *Secondly, to* Lewis *sonne to* Alphonsus *King of* Arragon. *Thirdly, to* Alphonsus D'Est *Duke of Ferara.* b *Her name was* Constancia, *she was married to a Duke named* Sforza, *but the Pope her father poysoned her, because he could not lawfully enioy her. Also for the like he poysoned his sister.*

Here's *Bawds* of State, of high and mighty place,
Our *Turnbul* ſtreet poore *Bawds* to theſe are baſe.
But theſe brave doings better to diſcloſe,
A little while Ile turne my Verſe to Proſe.

The forenamed *Lucrece* being dead, had this Epitaph beſtowed on her, written by *Pontanus*:
Here lies Lucrece *by name, but* Thais *in life,*
The Popes child, and ſpouſe, & yet his own ſons wife.

Beſides, I found a curſed Catalogue of theſe veneriall Caterpillers, who were ſuppreſſed with the Monaſteries in *England*, in the time of King *Henry* the eight, with the number of trugs, which each of them kept in thoſe daies, as theſe; *Chriſtopher Iames* a Monke of the Order of Saint *Bennet* in *Canterbury*, had three whores, all married women: *William* Abbot of *Briſtoll*, foure: *Nicholas Whyden* Prieſt kept foure in *Windſor* Caſtle: in the ſame place *George Whitthorne* five, *Nicholas Spoter* five, *Robert Hunne* five, *Robert Daveſon* ſixe, *Richard* the Prior of *Maidenbeadly* five; In *Shuldred* Monaſtery in *Chicheſter* Dioceſſe, *George Walden* the Prior ſeven, *Iohn Standnep* ſeven, *Nicholas Duke* five; In *Bath* Monaſtery *Richard Lincombe* ſeven, three of them married: *Iohn Hill* in the Cathedrall Church at *Chicheſter* but thirteen; *Iohn White* Prior of *Bermondſey* had no more but twentie: all this Rabble was found and known in *England*; let

a man

a man imagine then how many were not known, and what a goodly brood of Barnes were fathered upon those that never begat them: withall, if *England* were so stored with them, it is not to bee doubted but all the rest of the *Christian* world did swarme with these lecherous *Locusts*.

Moreover, much knavery (Bawdery I should say) may bee covered under the vaile of Auricular Confession; for the Priest having a yong prettie maid or wife at shrift, will know her disposition, groape out all her secret conveyances, and craftily undersceele her policies, and for a penance for her faults past, she is enjoyned to commit a sin present. The unloading of her Conscience (many times) proving the burthen of her belly Forty weekes after. And in this manner the most zealous Catholike, or the most jealous *Italian*, may bee most devoutely cornuted under the cloake of Confession and Absolution.

Besides a most pernicious *Bawd* is hee,
That for poore [b] scraps, and a bare ten pounds fee,
Dares not his mighty Patron to offend,
Or any way his vices reprehend,
Nor preach 'gainst pride, oppression, usury,
Dice, drinke, or drabbes, vaine oathes or simony,

[b] A flattering hireling Preacher, is a *Bawd* to the vices of his surly Patron, and an hypocriticall conniver at the crying sinnes of his Audience.

Nor

Nor Veniall ſinne or Mortall, or nothing
That may his Worſhip in the *Withers* wring:
But every way muſt fit his Text and time,
To leave untoucht th'Impropriators crime?
Thus thoſe whoſe functions *Heaven* doth ſignifie,
(Who ſhould like trumpets lift their voices high)
Are mute and muzled, for a hireling price,
And ſo are *Bawds* unto their Patrons vice;
For hee's a *Bawd* who doth his living winne,
By hiding, or by flattring peoples ſinne.
The * Prince of darkneſſe, King of *Acheron*,
Great Emperour of *Styx* and *Phlegeton*,
Cocytus Monarch, high and mighty *Dis*,
Who of Great *Limbo-lake* Commander is,
Of *Tartary*, of *Erebus*, and all
Thoſe Kindomes which men *Barathrum* doe call,
Hee is the chiefeſt *Bawd*, and ſtill he plods
To ſend us whoring after godleſſe gods:
And by his ſway, and powerfull inſtigation,
Hath made the world ſtarke drunke with fornica-
For ſince the firſt Creation, never was (tion.
The leaſt degree of *Bawdry* brought to paſſe,
But he began it, and contriv'd it ſtill,
He layd the plot, and did the Act fulfill.
So that of all the *Bawds* that ever were,
The *Devill* himſelfe the Bell away doth beare:
Yet all his whoring baſe Idolatrie,
Did ſeeme *Religious zealous* ſanctitie.

* *The Devill is the chiefe Bawd.*

As

As thus

He blinded and withdrew people so farre from the service and knowledge of the true *God*, that they prayed to *Pomona* for the encrease of their fruit, to *Ceres* for Corne and Graine, to *Silvanus* for wilde-fowle, to *Bacchus* for wine, to *Neptune* for fish, to *Mars* for the successe of Wares and Captaines, to *Phœbus* for Physicke and Musicke, to *Saturne* for labourers and workmen in husbandry, to *Pallas* for valour, to *Minerva* for wisdome, to *Iupiter* for men of state and port, to *Iuno* for Pompe and Iewels, to *Vulcan* for fire and lightening, to *Venus* for beauty and lascivious pleasure, to *Luna* for calmnes and faire weather, to *Pluto* for riches, to *Mercury* for learning and eloquence, to *Flora* for flowers, to *Proteus* for disguises, to *Pan* for Pypers, to *Eolus* for winds and stormes, to *Bellona* for battells and conquests, to *Lucina* for women with child, to *Faunus* for Goats and Venison, to *Clotho* for spinning out the thread of life, to *Lachesis* for wynding or reeling it, and to *Atropos* for cutting it off: nay hee led them into more ridiculous sorts of spirituall adultery, as to worship with religious adoration, Cats, Dogges, Toades, Beetles, Serpents, Fooles, Madmen, Privies Onions, Garlicke, and many other damnable inventions, not to be numbred.

Nevertheless, whosoever will but looke into the

the lying Legend of Golden Gullery; there they ſhall finde that the poore ſeduced ignorant Romaniſts doe imitate all the idolatrious fornication of the Heathen Pagans, and Infidels; and that they put their Hee and Shee Saints, to farre more baſer and ignominious offices, then theſe vnbeleevers of former ages did dare to put vpon their (vaine imaginarie) gods, as they make Saint *Creſpine* a Shoomaker, and Saint *Roch* the Patron of Sowters and Coblers, they put Saint *Wendelin* to keepe ſheepe, and they make Saint *Pelage* a Cowheard or Neatherd, Saint *Antony* hath the protection of their Swine, Saint *Vitus* or *Vitellus, alias*, Saint *Calfe*, an exellent patron or protector to cure thoſe that are bitten of a Spider called *Terrantulla*, or *Phallanx*. They acknowledge Saint *Gertrude* for an exellent Rat-catcher, and Saint *Hubert* for a good Dogge-keeper (ſome ſay a cunning Huntſman:) the Smiths muſt pray to *Eloye*, the Painters to Saint *Luke*, the Bakers muſt inuocate Saint *Honore*, the Mariners Saint *Nicholas*, Saint *Yue* is for the Lawyers, and Saint *Anne* to finde things that are ſtolne or loſt, whilſt Saint *Leonard* is the onely Saint to ſet priſoners at liberty, by opening the dores in the night, and make their Shackles fall off without any noyſe or knocking. Beſides they make *Iob* a Phyſician to cure the Pox, when as that foule

foule diſeaſe was not knowne in any part of the world many hundred yeares after *Iobs* dayes; for in the yeare 1496. (*Charles* the eight being then the *French King*) the Pox was brought from *Naples* into *France*, having but a little before bin very thriftily by the Spaniards purchaſed from the Americans or Weſt Indians: And therefore they doe *Iob* wrong to make a Mountebank of him, in aſcribing cures to him beyond his skill or knowledge: but all is one for that, he muſt be content with his office, as Saint *Valentine* is with the falling ſickneſſe, Saint *Roch* with ſcabs and ſcurfes, Saint *Sebaſtian* with the Plague, Saint *Entrope* the Dropſie, Saint *Genon* the Gowt, Saint *Petronella* the Ague or any Fever, Saint *Apollonia* the Tooth-ach; * Saint *Romane*, they ſay, diſpoſſeſſeth Devils out of the poſſeſſed, & Saint *Maturine* is the mad mens Saint to cure the Frenzie. It is to bee doubted, that Phyſicians and Chirurgians have ſmall takings, where all theſe skilfull Saints are ſo employed, except now and then they get a Patient by chance, when the good Saint is over-buſied, or not at leaſure.

Moreover, there is a great contention amongſt them, to what Saint they ſhal commit the keeping of their Geeſe: ſome will have Saint *Andoch*, ſome Saint *Gallicet*, and ſome Saint *Feriall*: the

* *A Gliſter of Holy water I thinke, would better drive out the Devill.*

buſineſſe

buſineſſe is very weighty, and requires mature deliberation and ripe judgement: ſome there are that would deprive Saint *Wendoline* (before named) of his keeping ſheepe, and beſtow the place upon Saint *Woolfe*, which is a very unſutable name for a Shepheard.

By this which hath been ſaid, the Reader may perceive what a cunning *Bawd* the *Devill* is, to adulterate the true ſervice of the eternall *God* with theſe whoriſh inventions. And ſo though I could amplifie this point to a larger extent, in deſcribing ſpirituall *Bawds* and *Bawdry*, yet now I thinke fitting to avoid tedioufneſſe, and to treat of this ſubject in other garbes and faſhions.

It is reported by *Henry Stephens* in his Apology or defence of *Herodotes*, the firſt Book, 21. Chapt. pag. 182. That a merry diſpoſed Prieſt got a pretty Laſſe behind the high Altar upon a good Friday in the morning, where he thought all the Hee and Shee Saints were contented to keepe Counſell, but it was knowne to the Legate of *Auignion* (by the intelligence of no Saint) which Legate after hee had wiſely conſidered on what day and time, and in what place the cleanely conveiance was acted, he out of his charitie concluded a Prieſt to be mortall, and that fleſh was fraile, for which reſpects (upon promiſe of amendment) hee was abſolved and releaſed.

More-

Moreover great * Emperours and Kings have beene *Bawdes*, as *Suetonius Tranquillius* writes of *Tiberius Cæsar*, that he had Cels, and Caves, and Vaults in his house, where hee had a nursery of Whores, and oftentimes would have the execrable sport committed in his presence. The Emperour *Domitian* followed his admirable example, and *Heliogabolus* went so farre beyond them in the Art of *Bawdry*, that he made Punies of them both. And of latter yeares a* King of *Castile*, called *Henry the unable*, because he could not have a child by his wife to inherit after him, he kindly intreated one of his Lords to take the paines to beget an Heire for him.

There was a rich Burger of *Antwerp*, a Mercer by his trade, who was a *Bawd* to his owne wife (though it was against his will or knowledge) but I blame him not, for I doubt hee hath many more fellowes as innocent and ignorant as himselfe, but this was the case, his wife wearing Corke-shooes, was somewhat light-heel'd, and like a foule player at Irish, sometimes she would beare a man too many, and now and then make a wrong Entrance: The summe was that shee lou'd a Doctor of Physicke well, and to attaine his company shee knew no better or safer way, then to faine her selfe sicke,

* *Emperours have beene Bawdes.* * *A King of Castile, or Spaine, Bawd to his owne wife.*

that

that he under the colour of visitation might feele her pulses, and apply such cordiall Remedies as might either ease or cure her.

In briefe, the Doctor being sent for, comes and finds the Mercer her husband walking in his shop with a neighbour of his, where after a Leash of *Conges*, and a brace of *Bæza los manus*, the Mercer told him that his Wife is a languishing sicke woman, and withall intreats him to take the paines to walke up the staires, and minister some comfort unto her. Master Doctor, who knew her disease by the Symptomes, ascends up into the Chamber to his longing Patient, staying an houre with her, applying such directions and refections, that her health was upon the sudden almost halfe recovered; so taking his leave of her (with promise of often visitation) he comes downe into the shop, where the guiltlesse *Bawd* her husband was, who demanding of the Doctor how all did above, truely quoth he, much better then when I came, but since I went up, your wife hath had two such strange violent fits upon her, that it would have grieved your very heart to have seene but part of one of them.

I my selfe doe know two men that lighted by chance into one of these houses of Iniquitie in *Antwerpe*, and I dare be sworne that they went to commit no carnall act, nor did commit any; but

they perceiving a pretty painted peece of Punks fleſh, did ſuſpect in what houſe they were, the one of them taking her by the hand, did aske her ſome queſtions (wherein I thinke was not one word of God;) the other impatient that his fel'ow had ingroſt all the familiarity and talke with the wench, begins to ſtampe, knocke and call, at which the man of the houſe enters, demanding, What doe ye lacke? You baſe raſcall, quoth the other, have you no more Whores in your houſe, muſt I ſtand like a Iacke an Apes heere empty handed? Good ſir, (quoth mine Hoaſt) bee patient, and I will preſently ſend mine owne wife to waite upon you.

Nor is the skill and knowledge of a ſubſtantiall or abſolute *Bawd* eaſily gotten or learned; no my Maſters, there is more in the matter then ſo; Frift, ſhee is a young prettie Girle, and paſſeth time away in the inſtructions, rudiments, and documents of a Whore, till ſhee hath attained (with many hazards) to the yeares of 30 or 35. in all which ſpace ſhe hath not ſpent her time idlely, but hath beene a creature of much uſe, having for the common cauſe, adventur'd the blemmiſh of her Reputation, the rigour of the Lawes, as whippings, Penance, Impriſonments, Fines, Fees to Juſtices, Clarkes, Beadles, and ſuch inferiour Reliques of Authoritie. Beſides, her valorous combates and conflicts

conflicts with Diseases, (wherein shee often approves her selfe one of the profitablest members in a Commun-wealth to Physicians and Chyrurgians:) having (I say) passed all these degrees with much perill and jeopardie of her body, * then looke higher and thinke but on the shipwracke of her soule, (an adventure of a greater price then shee is aware of;) then towards the declining of her life, and that her beautie fades, What a deale of charge is shee at with sophisticated Art, White and Red, to emplayster decayed Nature? Her humilitie being such, that when her owne head is bald, shee will weare the cast haire of any hee for shee sinner, that made a voyage in a string from *Tyburne*, to either *Heaven* or *Hell*. And lastly, when as Art can no longer hide the furrowed or wrinkled deformities of her over-worne Age; then (like a true wel-willer to the old trade shee hath ever followed,) Whoring having left her very unkindly before shee was vvilling to leave it: shee, (as her proper right for her long service) takes upon her the office and authority of a *Bawd*, and as shee was brought up her selfe, so with motherly Care her Imployment is to bring up others, wherein her paines is not small, in hyring Countrey wenches, that come up weekely with Carryers, and putting them in Fashion, selling

* *No toleration.*

one Maydenhead three or foure hundred times, and ſometimes with great labour and difficulty ſhee's forced to perſwade mens wiues and daughters; all which conſidered, a *Bawd* doth not get her living with ſo great eaſe as the world ſuppoſeth; nor is her adventure, paines, charge and perill to be inconſiderately ſlighted.

And as blabbing, babbling, taletelling, and diſcovering the faults and fraileties of others, is a moſt cómon and evill practice amongſt too many: ſo on the other ſide, the vertues of a *Bawd* are much illuſtrated and confirmed by contrary effects: For ſhe is the maine ſtore-houſe of ſecreſie, the Maggazin of taciturnity, the cloſet of connivence, the mumbudget of ſilence, the cloakebagge of ſouncell, and the Capcaſe, fardle, packe, * male, (or female) of friendly toleration. Shee is full of intolerable charity, for her whole trade and courſe of life is to hide and cover the faults of the greateſt offenders, in which regard ſhee is one of the principall ſecretaries to the great Goddeſſe *Venus*, and one of her induſtrious vigilant moſt horrible priuie counſell, not being ignorant of the liberall Arts and Sciences, and exceedingly qualified in the ſeven deadly ſinnes. And (for her further behooſe) ſhee hath an inſight and can faſhion her ſelfe to the humors of all Nations, degrees, conditons,

* *A neceſſary male for a man to truſſe vp his trinkets in.*

myſteries

myſteries and occupations:

Firſt, for her knowledges in the Arts and Sciences, ſhe hath the grounds of [a] *Grammar*, whereby ſhe can ſpeake and write *Amorouſly*, *fainedly*, *merrily*, *lamentably*, *craftily*, *purpoſely*, *Bawdily*: theſe words all ending in Lye (doe make her true dealing queſtionable) yet her ayme is to live *profitably*, though her fate is to dye *miſerably*. Her skill in [b] *Aſtronomy* cannot be ſmall, for ſhee hath beene an often ſtarre-gazer lying on her backe, practis'd in elevations, retrogradations, Conjunctions, and planetary revolutions; but indeed ſhee is more addicted to accept the *Moone* for her Miſtreſſe, then the *Sunne* for her Maſter, which makes her expert in nightworkes, ever changing from quarter to quarter, not long abiding in any place: ſometimes ſhining in Lady-like reſplendant brightneſſe with admiration, and ſuddenly againe eclipſed with the pitchy and *tenebrous* clouds of contempt and deſerved defamation. Sometimes at the *Full* at *Pickt-hatch*, and ſometimes in the *Wane* at *Bridewell*.

A *Bawd* is a [c] *Logician*, which is perceived by her ſubtill and circumventing ſpeeches, doubtfull and ambiguous Apothegmes, double ſignifications, intricate, witty, and cunning equivocations, (like a skilfull Fencer that caſts his eye upon a mans foot,

a *A Bawd a Gramarian.* b *An Aſtronomer.* c *A Logician.*

and hits him a knock on the pate) ſo ſhe, by going the further about, comes the neerer home, and by caſting out the *Lure*, makes the *Taſſel-gentle* come to her fiſt.

For *Rhetoricke*, ſhe muſt have the *Theoricke* and *Practicke*, that though the ſubject of her Diſcourſe or writing be foule and deformed, yet muſt ſhee (like a [d] Medicine-monger, Quack-ſalver, that covers his bitter pils in Sugar) with the Embroidery of her Eloquence, flouriſh over her immodeſt pretences, under the inchanting and various colours of pleaſure, profit, eſtimation, love, reputation, and many more the like.

But of all the [e] *Arts*, I think ſhe be moſt unperfect in *Arithmaticke*; for though ſhe hath been brought up to know *Diviſions* & *Multiplications*, yet ſhee hath traded but by *Retaile*, altogether in *Fractions* and *broken Numbers*, ſo that her accounts were ſeldome or never to number her dayes, not caring for the *Paſt* or the *Future*, her mind (like a *Diall*) alwayes fixed upon the *Preſent* given much to over and under-reckonings, for at fourty yeeres old ſhe would be but twenty one, & at threeſcore ſhe will be no leſſe then foureſcore: ſo that the marke being out of her mouth, we muſt take the Apocryphall account of her age from her owne *Arithmaticke* without any further warrant.

d *Mountebank, Ratcatcher, or Landloper.* e *Arithmatick.*

Cor-

Cornelius Agrippa approves a *Bawd* for an excellent [a]*Geometrician* for deviſing engines to climbe into windowes, as ladders of Ropes, or ſuch like, to ſcale the caſtle of comfort in the night, or the making of Picklocks or falſe keyes, wherin the *Bawds* care and providence is great, in greazing & oyling locks, bolts and hinges, to avoid noyſe, ſhe knowes her *Angles*, *Triangles*, *quadrangles*, ſquares, rounds, circles, ſemicircles and centers, her altitudes, longitudes, latitudes and dimenſions; yet for all this skill of hers, ſhe hath much adoe to live ſquarely, according to *Geometricall rules*, or to live within any reaſonable *Compaſſe*.

As for [b] *Muſicke*, it is to be conjectured by her long practiſe in *Prickeſong*, that there is not any note above *Ela*, or below *Gammoth*, but ſhe knows the *Diapaſon*: (a *Bawd* is old dog at a *Hornepipe*, her chiefeſt Inſtrument is a *Sackbut*, her female *minikins* do bring in her *Meanes*, and her *Trebles*, the *Tenor* of all is that her ſelfe is the *Baſe*.) Beſides, there are many pretty provocatory *Dances*, as the Kiſſing dance, the Cuſhin dance, the Shaking of the ſheets, and ſuch like, which are important inſtrumentall cauſes, whereby the skilfull hath both clients and cuſtome.

[c] *Poetry* many times (though ſhee underſtand it not) doth her as good ſervice; for the moſt of our

a *Geometry*. b *Muſicke*. c *Poetry*.

great *Bawds* are diligently waited on by ſcurrilous oylie ſonneting, practicall, Poeticall, Panegyricall *Panders*, quaint trencher Epigrammatiſts, hungry and needy *Anagrammongers*, their conceits being either commending or provoking *Bawdry*: as one being requeſted by a Gentleman to invent him a poeſie for a Ring which hee ment to give his Love, the conceit was; *Have you any Logges to cleave?*

[a] *Painting* and graving are now and then profitable ſervants to *Bawds*, as the naked Pictures of *Venus*, and *Diana* and her darlings; *Aretine*, and divers other in that kinde can teſtifie; but commonly all ſhee-*Bawds*, are or have beene painters themſelves or painters of themſelves, by which bold practice they are bold, adventrous, impudent, and audacious, fearing no colours.

As for [b] *Phyſicke* and *Chirurgery*, ſhe hath beene ſo much practis'd vpon, that by long continuance, ſhee's a moſt excellent *Empericke*, ſo that a man need not doubt but an ancient profeſſed *Bawd* can play the Mountebanke.

Moreover, many old *Bawds* are skil'd in [c] *Palmeſtry* or *Chiromancy*, by looking into the hand of a man or woman, or *Phiſiognomy*, and *Metopoſcopi*, in viewing of the face or forehead, by which ſhee profeſſeth to tell the parties how many husbands or wives they ſhall have, how long they ſhall live,

a *Painting.* b *Phyſicke and Chirurgerie.* c *Palmeſtry and Fortune-telling.*

when

when they are neere a good or bad turne; but above all, her skill is much credited to helpe yong women breed and fructifie, ſo that if ſhee be as barren as a Stockfiſh, yet the matronly medicines and inſtructions of this wiſe cunning woman, will in a little time make her encreaſe with a vengeance, and multiply with a miſchiefe.

Beſides her skill in theſe forenamed Arts and ſciences, ſhe hath an inſight and practice into all Myſteries and manuall trades; ſhe can imitate a deceitfull [d] *Mercer* in ſetting out her ware, faire to the eye, and falſe in the dye, with an outſide of glorious gloſſe, and an inſide of rotten decayed droſſe, more for pride or pleaſure, then for providence or profit.

Like a bold [a] *Grocer*, ſhe cares not a *Figge* for any man, ſhe knows fleſh is *fraile*, yet ſhe hath many *Reaſons* to live by, ſhe runns her *race* long, and ſhe is able to *Pepper* as many as have any dealing with her; tooth *Likoriſh*, tongue *Lickoriſh*, &c. Shee knowes a bribe to a Catchpole is as ſufficient as an *Almond* for a *Parrot*, to free her from the heate of the *Mace*. Maſter *Clove* at the ſigne of the *Sugar-loafe*, is a ſweet youth, whoſe *Candied* Viſitation will keepe her eſtate *Currant* till age and diſeaſes weare her quite out of *date*.

[b] A young rich heire newly come to his lands

d *Mercer.* a *Grocer.*

or

or portion, is a *Bawds Broadcloth*, whom she measures out in parts, I will not tell you with what yard, but I thinke no *London* measure, till in the end, onely a poore *Remnant* remaines; her meaner Merchandise are Tradesmen, and poore Servingmen; these serve for course *Kersies*, *Bayes*, *Cottons*, and *Penniſtones*, to line her inside with *Sacke*, *Hot waters*, and *Aqua vitæ*.

Though shee live after the flesh, all is [c] *Fish* that comes to the Net with her; shee is a cunning Angler, and gets her living by hooke or by crooke, shee hath bayts for all kinde of *Frye*: A great Lord is her *Groneland Whale*, a Countrey Gentleman is her *Cods-head*, a rich Citizens sonne is her *Sows'd Gurnet*, or her *Gudgeon*, A Puritan is her *Whiting-mopp*, her *Lobster* is a Scarlet Townsman, and a severe Iustice of Peace is her *Crab*; her meanest Customers are *Sprats* and *Pilchards*, whilest the Puncke is her *Salt Eele*, and the Pander her *Sharke* & *Sword-fish*; And though shee deale most in *Scorpio*, yet shee holds correspondencie with *Pisces*, for they are both Signes that attend upon *Venus*: *Friday* is her day, and a day of doome to more Fish then all the dayes in the weeke beside. And Fish by nature is provocatory, as appeares by the chaste lives of fasting fish-eating *Fryers* and *Nuns*, whose notorious (*quæ*)

[c] *Fish-mongers and Fishermen.*

meri-

meritorious continency is touched partly afore.

She differs from the [d] *Goldsmith* in the *Touch*, the *Test*, and the *Weight*. yet she puts the best side of her ware outward; shee casts and hammers her wenches into all fashions; she hath them burnish-ed, polish'd, punsh'd and turn'd, and if any of them by a fall, or too much heat bee bruis'd, crack'd, or broken, shee can soder them together againe, and make them marketable.

There is scarce any Art, Mystery, Trade or Manuall Occupation, but a *Bawd* hath a reference or allusion to it, or it to her. Therefore to runne division through them all, would be long labour to little purpose: In which respects having spoken of a few, Ile skip over the rest to avoyd tediousnesse; and to free my selfe from the imputation of partialitie, I will at last allude her to a Water-man; for of all Degrees, Languages, Tongues, Nations, Ages, Sexes, Functions, and Fraternities are welcome and well entertain'd to the one and the other (provided that they bring money in their purses.) And as the Watermen rowes one way, and looks another, so a *Bawds* words and meaning doe very seldome goe together.

Our five Senses are the Cinque Ports of *Bawdry*, each one in his office being the Hearts *Baud*: The *Hearing* conveyes Tunes, Tales, Rymes,

[d] *Goldsmith.*

Ridles,

Riddles, Songs, Sonnets, and Madrigals. The *Sight* wanders, searcheth, seekes, finds and brings home (into the very bedchamber of the heart) amorous actions: provocatory gestures, effeminate glances, alluring lookes, pictures of prostitution, and venereall vanities. The *Taste* playes the *Bawd* with both Art and Nature, and searcheth through the Earth, Seas and Skies for variety of temptations: poore and innocent Lamstones, Potatoes, Eringoes, Crabs, Scallops. Lobsters, Wilkes, Cockles, Oysters, Anchoves and Caveare, Cock-sparrowes, Coxcombe-pyes, and all manner of feathred fowle from the *Eagle* to the *Wren*, doe waite vpon the *Taste*, and the *Taste* attends the appetite. The *Smell* is the senting *Bawd*, that huffs and snuffs up and downe, and hath the game alwayes in the winde, that is a right smell-smocke sense, who is wonderfully pleased to be led by the nose, can hunt dry-foot, and smell out venery nimbler then a pinchgut Vsurer will nose out a feast.

Touching or *Feeling* is a very merry *Bawd* and though a man or woman can neither *Heare*, *See*, *Taste* or *Smell*, yet *Feeling* may remaine: It is the last sence that keeps vs companie, and were it not for *feeling*, all the rest of the sences were but sencelesse.

And thus much more in excuse of a *Bawd*, though shee live by one of the Seaven Deadly Sinnes, which

which is *Lechery*; No man can deny *Pride* too be nother of the ſaid *Septarchy*, yet the Mercer, the Silkeman, the Embroyderer, the Drawer, the Cutter, the Taylor & the Feather-maker, the new faſhion-monger, the Divell and all thrive by *Pride*, and might ſhut up ſhop, if *Pride* were not.

Gluttonie and *Drunkenneſſe* is another of the brood, yet were it not for ſuperfluous, voluptuous gurmandizing, and extraordinary ſwiniſh ſwilling and drinking; the Wine-Merchant, the Vintner, the Malt-man, the Brewer, the Tapſter, Poulterer, the ſellers of Eringoes and Potatoes, and the Cooke would have but very cold takings.

Coueteuſneſſe is another whelpe of the ſame kind, yet were it not for ravenous oppreſſion, devouring Extortion, biting Vſury, Bribery, Deceit, and Coozenage, *Dives* would not, or could not fare deliciouſly and bee clad in Purple, nor the hackney Coach bee in ſuch common requeſt.

Envie is a high point of State, and he is no perfect Politician that repines not at the happineſſe of all men (but himſelfe:) commonly it gives due attendance in Princes Courts, and feedes vpon the detraction of Noble actions; It eates into honour, as a Canker doth into the beſt and choyſeſt fruit, yet doth it live, thrive, weare good cloathes, is eſteemed a talent of high wiſedome and valour.

Wrath is a blood-hound of the aforeſaid kennell,

nell, yet Armourers, Cutlers, Fencers, Chyrurgians, and Bone-setters would bee idle, and want imployment and meanes, if *Wrath* did not overcome *Patience*, and *Madnesse* dispossesse *Discretion* and *Reason*.

Sloth is the last of the list, (and wel may it come last, because it is the laziest) yet is it a Gentleman like quality, and a Lady-like disposition to be idle and live upon the sweat of others; Manuall trades or handicrafts are counted base and mercenary, and good industry is contemptible; laudable endevour Mechanicall, and to take paines and labour, is drudgery and meere slavery.

Thus by *Pride* a man may come to bee one of the Masters of his Parish; by *Gluttony* and *Drunkennesse*, he may hap to mount to a place of reputation and worship; by *Covetousnesse* he may get a damnable deale of wealth, and be accounted a good man; by *Envy*, he may be esteemed conceited, politike, grave and wise: by *Wrath* hee may gain the titles of valiant and resolute; and by *Sloth* and *Idlenesse* hee may be perfectly knowne for a Gentleman: * And is it not a wonder, that these six deadly sinnes, should bee so uncharitable to the seventh, as to rob it of all earthly reputation, when

* *All vices are in high account and great respect, but only Bawds occupation: yet many men have an itching desire in private, to that which he will condemne in publike.*

which

if a man doe consider them rightly, there is never a barrell better Herring; nor doth the *Bawd* live in a worse estate or condition, than the *Prondest Gluttonous Drunkard*, or the most *Covetous, Envious* wretch: The *Wrathfull* bloudy villaine, or the *idle slothfull* drone, are clogd with vices as vile and abominable as a *Bawd*, yet for all this, the purblind partiall world doth hugge, embrace, cherish and reverence all these enormities, onely a *Bawd*, a silly painfull, serviceable *Bawd*, is held odious and contemptible.

Commonly most of the shee-*Bawds* have a peculiar priviledge more than other women: for generally they are not starveling creatures, but well larded and embost with fat, so that a *Bawd* hath her mouth three stories of Chinnes high, and is a well-fed Embleme of plentie; and though shee bee but of small estimation, yet is she alwayes taken for a great woman amongst her neighbours.

* On former Shrove-Tuesdayes, when the unruly Rabble did falsely take upon them the name of *London* Prentices, then two or three thousand of those boot-haling pillaging Rascalls, vvould march madly to the habitations of the most famous *Bawds*, where they would robustiously venter, breaking open Doores, battring downe Wals,

* *The patience of a Bawd.*

tearing

tearing downe tyles, pulling downe windowes, rending Trunkes, Cheſtes, Cupboords, Tables, and Bedſteads in pieces; ripping and embowelling Bolſters and Featherbeds, raviſhing her mayds or ſtale virgins, ſpoyling all they ſtole not, and ſteeling what they liked, beating the grave *Bawd*, and all her female vermine, moſt vnmanly and vnmannerly. In all which uncivill civill hoſtilitie, the ſingular *patience* of the *Bawd*, is worthy admiration; not giving any of theſe landſharkes an ill word, or ſhewing any ſigne of anger or deſire of revenge, but intreating the moſt rough-hewd *Rogues* in the company, with the ſtiles of honeſt worthy *Gentlemen*, with I pray you, I humbly *deſire* you, I heartily *beſeech* you, to aſſwage your fury, appeaſe your wrath mollifie your anger, ſuppreſſe your ire, mitigate your rage. Theſe and like Phraſes, a modeſt ancient *Bawd* would diſcreetly vtter to her greateſt enemies, rendring good words for bad deedes, when they were doing or had done to her all the miſchiefes before named, nor ever after would ſhee offer to take any legall courſe, as to cauſe them to bee brought before a Iuſtice, whereby the Law might in ſome ſort give her ſatisfaction: In which ſufferance the great *patience* of a *Bawd* is remarkable.

We doe eſteeme a *Fountaine*, *Well*, or *Spring* to be the more cleere from poyſon, if a Toad, Newt

Newt, or a ſnake, be in either of them, for we imagine that thoſe venimous creatures doe ſucke or extract all the contagion of that Chriſtaline Element into themſelves. [a] In the like nature, a *Bawd* is the ſnuffers of the Common-wealth, and the moſt wholeſome or neceſſary Wheele-barrow or Tumbrell, for the cloſe conveyance of mans luxurious naſtineſſe, and ſordid beaſtiality. Ravens, Kites, Crowes, and many other birds of prey, are tolerated to live unhurt, not for any good that is in themſelves; but becauſe they doe good offices in devouring and caryíng away our Garbage and noyſome excrements, which they live by: and if they were not our voluntary Scavengers, we ſhould be much annoyed with contagious ſavours of theſe corrupted offals. Theſe are the right paternes of an induſtrious *Bawd*, for ſhee pickes her living out of the layſtall or dunghil of our vices; if ſhe thrive and grow fat, it is with the *Merdurinous* draffe of our imperfections, (for ſhee is ſeldome beholding to an honeſt man for ſo much as a meales meat) ſhe robs not the vertuous of any part of their virtue, ſhe lives only by the vicious, and in this ſort ſhe is an executioner of ſinners, and in the end gives the moſt wicked cauſe to repent, leaving them ſuch aking remembrance in their joynts, that their very bones rattle in their skins.

[a] The neceſſity of a Bawd.

In other trades, when Apprentices come out of their yeares, they are allowed to set up for themselves, and to have other Apprentices under them. He that hath been a *Grammar* Scholler, when he commeth to ripenesse of learning and judgement, will thinke himselfe able and sufficient to bee a *Schoolemaster*, and to have Schollers under him: and why should not [b] *Whores* have a Mistresse of their owne dealing-trade, that they may have Apprentices under their nurture and discipline, who may by their obedience in their minoritie, be advanced to command others in the same mysterie or occupation? And therfore the law (in this point) favouring their vocation, why should any Censorious *Cato* plead the Law for banishing of any *Bawdes*?

Why should any Ecclesiasticall Lawes in Foraigne Countreyes, debarre *Bawds* and their disciples from the Sacrament; as if they were not in Charity, when as they are knowne to be so Catholikely charitable, that they extend their [c] loue to all without exception, and are ready enough to forgive all the world, knowing themselves to be such great offenders, that they much need forgivenesse?

Wel fare [d] the Common-wealth plotted by *Plato*, who would have no woman appropriate

b *The equity of a Bawd.* c *The charity of a Bawd.* d *The philosophy of a Bawd.*

to any man (it seemes he was a great enemie against inclosures, who would have all thus lye common) his reason was very Phylosophicall, the like whereof is not to bee found either in *Don Quixot*, or Sir *Thomas Moores* Vtopia, namely, that when no child had any proper father, every man would love every childe as his owne, and so the whole City should be happy in a Combination of an universall love equally extended to all. If so wise a man as *Plato*, was not ashamed to make himselfe the universall *Bawd* of a whole Common-wealth, why should any of our unlearned neighbours that have read farre fewer Bookes then hee, bee ashamed to bee accounted procuring Panders in one house, in the skirts of a City, for the *Platonicall* Conjunction of their neighbours within a street or two adjoyning.

* In *Italy* and most civill Countreys, it is counted a most vncivill curiosity to aske any man (though after long acquaintance) of what religion he is, or whence he commeth, or whither he goeth, or whether hee bee a marryed man, or intend to marry. Who then more civill or fairely mannered then the *Bawdes*: or they never put any of their customers to the racke to confesse, nor doe they torture their guests with the sawcy inquiry of whence come you? How long will you tarry in Towne? Have you a wife at home Or are you a loose Batche-

* *The civility of a Bawd.*

lor? are you a Gentleman? a Merchant, or Tradesman? are you a Catholike, or reformed? the *Bawd* I say, is so civill, that shee never will aske any of these questions; one thing onely she studieth and practiseth, which is diligently to demand * whether a man have any mony in his purse, which is no impertinent question: for the Law doth authorize a *Landlor* to demand his *Rent* vpon the ground where it is due, although sometimes hee lets his *tenant* enjoy his house or land a quarter, or halfe a yeere before he receive any rent: A waterman sweats and lands his fare before he lookes for mony. The *Host* suffers his guest to eate his meate, before *anon, anon,* with the white Apron comes in with thus much to pay, and yee are welcome; no man at any game takes up his winnings before the Game be wonne; an Vsurer takes no forfeit before the day of payment be past; but the *Bawd* in her demand is more wise and provident, then all these trades and functions, for shee like a Butcher takes present pay for her flesh, she will be sure to have her wages before she afford you her penny-worth, you shall not drinke at her muddy *Well* before you pay for it. Shee knowes that *Hope* and *Desire* of *that* which is to come, is a better paymaster, then grudging remembrance of fruition of that which is past. Herein shee hath good examples to follow of no meane vocations, the learned *Physician* and

Chirur-

Chirurgian would be loth to exſpect their reward till the cure be performed; the honeſteſt Lawyer would plead but coldly if he might receive no Fees till his clients cauſe were judged. A Fencer will fight but faintly if he ſhould take no mony before his prize were plaid, & the Players on their Publike ſtage would act very poorly if their audience did not pay at their firſt comming in.

The greedy haling and pulling of other mens goods, or inſatiate appetite to feed, ingurgitate, guzzle and ſwill, are apparant markes or tokens of *Intemperance*; who then more *Temperate* then a *Bawd*? for * ſhee is ſo full of modeſtie that ſhe lives onely vpon what people doe give her: Men doe voluntarily bring her revenues to her, ſhee kindly takes no more then ſhee can get, nor receives any thing but what is brought her, and as the Taylor ſteales not at all, becauſe men do freely (and vnconſtrained) deliver their goods to him; even ſo, the *Bawd* cannot be taxed with depriving any man of more then he idley parts withall.

Wiſe men have ſaid, that *vertue* hath no great praiſe where there is no allurement or temptation to *vice*, and therefore have accounted it but ſmall maſtery for a *Iudge* to be uncorrupt where there are no *bribes* ſtirring, for a poore *Clowne* to bee *humble* that hath neither *money* nor *Cloathes* to bee *proud* of; for a *Drunkard* to bee *ſober* where is no

* *The temperance of a Bawd.*

drinke

drinke but faire *water*; for a notorious *thiefe* to refraine from *filching*, where there is not any thing to *ſteale*; or for one to live *chaſt* in a *Monaſterie* or *Nunnery*: But here is the eminency of *abſtinence*, and the true praiſe of *vertue*, for a *man* to *faſt* at a delicious *feaſt*; to be cleere from *bribes* or gentle *rewards*, where *oppreſſions*, *extortions*, *ſtrifes* and *contentions* doe continually grow and multiply: To be *ſober* and *thirſty* where *wines* and ſtrong *drinkes* are plenty in variety; to be *true* and *truſtie* amongſt ineſtimable *Iewels*, vncountable *Treaſure*, or untold *Gold*. Theſe are ſuperarogating vertues, which though many boaſt of, yet few attaine to: now the *Bawd* lives in the ſtore-houſe of libidinous confraternity, in the ſhop of Venery, in the Garden of lacivious pleaſure, in the Ever-growing and Flouriſhing field of vanity; amongſt thoſe that practiſe the exceſſe of Luxury, none ſo neere within ken of wantonneſſe and dalliance; ſhee admits into her houſe men flouriſhing in yeeres, hot in their deſires, and willing in performance, yet (for ought I know) * a *Bawd* was never accuſed for cõmitting fornication in her owne perſon, (which is a rare marke of abſtinence) for who can produce out of any record, that a *Bawd* was ever carted for playing the *Whore*?

And this is her comfort when ſhe is carted, that

* *The chaſtity of a Bawd.*

ſhe

ſhee rides when all her followers goe on foot, that every Dunghill payes her homage, and every Taverne looking-glaſſe powres bountifull reflection vpon her, the ſtreets and windowes are full of ſpectators of her pompe. Shouts, acclamations and ringing on well tuned *Banbury* kettle-drums, and barbarous Baſins, proclaime and ſound forth her triumphant progreſſe, whileſt ſhee rides embrodered all over like a Lady of the ſoyle, conducted in ſtate out of the Eaſterne ſuburbs, to ſet vp her trade freſh and new in the Weſt.

As concerning *Religion* or matters of * *Conſcience*, ſhee is a creature that will never runne mad with beating her braines in any point of ſuch high quality. For whereas it is a ſpeech or proverbe, to ſay, that an extortioner, vſurer, or corrupted Magiſtrate hath a *Large Conſcience*, ſo on the other part, it is a ſaying, that ſuch a man or woman hath *no Conſcience*: now betweene theſe *extremes* of *large* and *none*, the *Bawd* doth obſerve the mediocrity or *meane*: for to ſay that ſhee hath a large catholike or univerſall *Conſcience*, to entertaine all comers, or all that would come to her, is falſe, for her *conſcience* is bounded, caged, and impriſoned, & limited in any mans purſe or pocket, of what eſtate, condition or *Religion* ſoever. On the contrary, to ſay that ſhee hath no *Conſcience* at all,

* *The conſcience and religion of a Bawd.*

it were to doe her an open injury, for ſhe doth extend her entertainement, to as many as pleaſe to *pleaſe* her, and her charity doth alwayes ſtretch as farre as any mans money will reach: And to ſpeake the truth, ſhee hath great reaſon on her ſide; for if a man let his *Horſe* to hire, or *Aſſe* to marker, hee will looke to be paid for the travell or paines of his Beaſt; and ſhall a *Bawd* let her Soule to the *Devill* for nothing? A *Knight* of the Poaſt will not hazzard damnation (and his eares to the Pillory to boote) but (if hee be wiſe) hee will be well paid for his labour. Will any great man oppreſſe and undoe a whole Country, and (with the loſſe of the Kingdome of *Heaven*) purchaſe an accurſed portion of *Earth*, but that hee will have terreſtriall *Angels* miniſter to him here, making no account of the celeſtiall hereafter? And ſhall the *Conſcience* of a *Bawd* be *Pinfolded* ſo ſtraitly, that her Soule ſhall be of leſſe eſteeme than a Hackney man makes of his *Horſe* or *Aſſe*? or a ſwearing and forſwearing Rogue doth of his eares? no, no my Maſters, ſhee is wiſer than ſo, ſhee thinkes it is a long journey to Hell, and therefore ſhe doth thriftily provide to ſave charges, that other men ſhall pay for her paſſage or Coach-hire: ſhee will not travell ſo farre upon her owne coſt ſhee is ſo well beloved, that every one of her cuſtomers (will or muſt) give her

ſome-

ſomething toward the reckoning, ſhe hath more policie in her than to be damn'd for nothing; and ſhe ſcornes to uſurpe a place in *Hell* without juſt title or deſert.

As for her *Religion*, it is of the ſame piece as her Conſcience is, there went but a paire of ſheeres betweene; with the *Papiſt* ſhee will be Ceremonious for the * *Croſſe*, with the *Puritane*, ſhee will be preciſe, caſting her eyes up, when her thoughts are downe, and accept the * *Pyle*; ſhee hath ſo brought up her ſchollers, that the name of *God* is too often in their mouthes, for they will ſweare either with or without occaſion; and as concerning maters of *truth*, ſhee hath brought them up ſo, that they will *lye* with any man. Moſt of them are of the ſect of the *Family* of *Love*, they differ onely in this, the *Familiſts* doe hold opinion, that onely when the husband ſleeps, that the wife may take as much liberty as a Cat, to play, &c. but the *Bawd* doth allow a larger toleration, and admits either man or woman to have acceſſe, and uſe their exerciſe both ſleeping and waking. Shee is indeed addicted to any *Religion*, or all, or none, no further than her eaſe and profit doth incite her, for ſhe knowes that *charity* is a good huſwife, and will begin her owne work at home firſt: In which reſpect a *Bawd* holds

* *Of mens money.* * *Croſſe and pyle.*

high

a high point of Doctrine, to love her ſelfe better then ſhe doth all the world beſides: and in this ſhe differs much from a *Romane* Catholike, that ſhe builds not vpon her *Workes*, or hath any hope to be ſaved by her merits. And ſhould perſecution come, ſhe will be no *Martyr*, ſhe will neither *hang* for one *religion*, or *burne* for another, ſhee knowes that ſhe came a raw creature into the world, and her reſolution is, that neither religion or conſcience ſhall ſend her roaſted out of it.

And thus I would have the Reader to conſider; that the paines that I have taken in this deſcription of a *Bawd*, is more then I would willingly doe for the honeſteſt woman that dwels betweene *Smithfield*-barres and *Clerkenwell*, and I know that there is not any of the trade ſo ingratefull, but that if my ſelfe or any friend of mine have occaſion to vſe them, they will doe their beſt for me, and goe as neere as they can to take our money. Neither have I diſcourſed of any vpſtart new fangled bable or toy, but of an antient ſolid, reall, and laſting *thing*, for when all trades are trade-faine and broken, a *Bawd* may ſet up with little worth, or *a thing of naught*, and many times her lucke is ſo fortunate, that ſhe will *extract* out of ſinne and wickedneſſe, good money, good cloathes, good meat, and almoſt good any thing, but good con-

* *A Bawd is an excellent Chimmiſt.*

ſcience:

ſcience: but that is but a poore beggerly vertue, which her contrary nature cannot agree withall, for ſhee knowes by old experience that it hath vndone many, and that they are accounted none of the wiſeſt, that make any account or reckoning of it.

I am ſorry that I have not dedicated this Booke to ſome great Patron or Patroneſſe: but the world is ſo hard to pleaſe, that I thinke it an eaſier matter to diſpleaſe all, then every way fully to pleaſe one; for I did lately write a ſmall Pamphlet in the *praiſe of cleane Linnen*, which I did dedicate to a neat, ſpruce, prime, principall and ſuperexellent Landreſſe, and ſhee in ſtead of protecting my labours, or ſheltring my good and painfull ſtudy, doth not onely expreſſe her liberality in giving me nothing, but alſo ſhee depraves and deprives me of that ſmall tallent and portion of wit and Poetry which nature hath given or lent me; moſt untruely affirming and reporting, that that Pamphlet was the invention of a grave and learned friend of mine, (whoſe imployments are ſo urgent and eminent, and whoſe capacitie is ſo mature and approved) that not one line, word, ſillable, or letter is in that poore toy, but it is ſo farre unlike a wiſeman, that they all, and every one, doe moſt truely and obediently call, *Iohn Taylor*, Father.

But belike ſhe hath learned ſome frugall qualities, of ſome who are more honoured and worſhipped

ſhiped, then honorable or worſhipfull, who take it for a point of thrifty wiſdom to diſcommend wher they doe not meane to reward. It is a kind of policy, under which many better labours then mine have ſuffred perſecution and Martyrdome; and belike my unkind Patroneſſe is ambitious to follow the example of her betters. But I would have her to know, that if ſhee had but gratefully accepted my Booke of *Cleane Linnen*, that then I would have cudgeld and canvaſde my *Muſe*, I would have rowz'd my *ſpirits*, belabour'd my *Invention*, beaten my *braines*, thump'd, bumbaſted, ſtrapadoed, lambski'nd, and clapperclaw'd my *Wits*, to have mounted her praiſe one and thirtie yards (*London* meaſure) beyond the *Moone*. But ingratiude is the poyſon of induſtry, & detraction is the deſtruction of good endevours, for the which ſinnes of hers, I will allot her no other puniſhment but this, that ſhee ſhall remaine as ſhee was and is, the true wife to an honeſt *Cobler*, A cleanly, truſty, chaſt, loving and well-beloved *Landreſſe*; whom (when the fates and deſtinies ſhall deprive *Chancery*-Lane of) then many polluted and ſlovenly Linnen ſoylers ſhall lament in foule bands, blacke cuffes, and mourning ſhirts.

[a] As *Sloth* and idleneſſe are vices diſcommended in all Lawes and Common-wealths, being e-

a *The induſtry and vigilancy of a Bawd.*

normities

normites of that high nature and vile condition that they have ruined whole Kingdomes, Cities, families, and many particular persons; so on the contrary, diligence, industry and carefull vigilancy, are qualities that doe not onely erect States and Commonwealths, but they doe also conserve and preserve whomsoever shall put them in use and practice: who then is more vigilant or industrious then a diligent *Bawd*, shee is none of the seven *Sleepers*, nay she carefully watcheth whilst others sleepe, shee takes paines for the pleasure of many, shee is the true Embleme or Image of security, her eyes like carefull & trusty scours or spies doe foresee & prevent the danger of Mr *Busiman* the Constable with his ragged, rusty regiment. Moreover, shee is not like a ship bound for *Groneland*, which must saile but in summer, or a pot of ale wth a toast, which is onely in winter: no let the winde blow where it will, her care is such, that it brings her prize & purchase all seasons, her [b] *pinkes* are fraughted, her *Pinnaces* are man'd, her friggots are rig'd (from the beakhead to the Poope) and if any of her vessels be boorded by *Pyrats*, and shot betwixt wind & water, they are so furnished with engines, that theyle send them packing with a pox, or else blow them quite up with a Devils name: there is not a poynt in the compasse but the skilfull [c] *Bawd* observes, if the wind be North or North-east,

b Or *Punckes*. c *A Bawd a skilfull Navigator.*

lass

ſhe expects profits out of the *Low-countries*, from *Germany*, *Denmarke*, *Norway*, and ſometimes a prize from *Scotland*; if at South or S. weſt, then her hopes are from *France*; but *Spaine* & *Italy* doe ſeldome or never faile her; And let it blow high or low, the *Engliſhman* is neere on all occaſions. Shee hath not bin much accuſed for receiving uncuſtomed goods, for to ſpeak the truth, ſhe will harbour no ventred commodity in her warehouſe; & if the *Informer* or *Conſtable* doe light upon one of her conceal'd dryfats, Punchions, fardils or (naughtie) packs, and having ſeiz'd it by his office, & honeſtly laid it up ſafe in the ſtorehouſe of *Bridewel*, yet the *Bawd* wil ſo cõpound in the buſines, that for a ſmal toy, and a little ſufferance, ſhe'l redeeme the Commodity & have her ware again in her owne hands.

[d] A *Bawd* is no deceiver of her cuſtomers, for what ſhe promiſeth ſhee will performe, as for example, If ſhee take a fee to helpe a man to a *Whore* ſhee will not cheat him and bring him an honeſt woman; a bargaines a bargaine, and ſhee will not faile you in a tittle: ſhee plainly and openly ſhewes her ſelfe what ſhee is, ſhee doth not diſſemble or hide her function from her clyents, under the veile of hypocryſie, and for her creatures that live under her, [e] ſhee hath taught them their Art whereby

[d] *The plaine dealing of a Bawd* [e] *A Bawd hath common ſence and reaſon to take her part or ſhare in her profeſſion.*

they

they may live another day, when ſhee is dead and rotten, and as they have their maintenance by her inſtruction, & under her protection, ſo it is fit that in requitall of her paines, ſhe ſhould pick a revenue out of their commings in; ſhee hath good preſidents out of famous Authors for it: an old brave fellow tooke great paines in teaching of his *Cuthorſe*, and the beaſt was ſo thankfull for it, that hee got his maſters provender, and his owne both, many yeeres after. If a man teach an *Ape* to doe trickes, the honeſt *Ape* will maintaine him for it; I have ſeene a *Hare* get her maſter and dames living, with playing on a *Tabor*. The very *Baboones* are grave examples in this kind, *Tumblers* boyes, (and ſometimes their wives) doe teach us this duty; and the ignorant *Puppets* doe allow their maker and maſters, meat, drinke, and cloath. For mine owne part, If I teach my man to row, I will have for my paines the greateſt part of the profit. If I dig or plow and caſt my Seed into the ground, I will expect the benefit of the Crop: If I plant or graffe, I ſhould thinke I had but hard meaſure, if I ſhould not feed vpon the fruit of my labour: By this conſequence it is reaſon that a *Bawd* ſhould reape where ſhe hath ſowne, and eate, and live vpon ſuch fruit as ſhee hath planted.

To cloſe up all, the Summe of all is this,
I'le end my Booke as Ovid *ended his.*

So long as on the *Poles* the ſpangled
firmament ſhall whirle,
So long as Procreation ſhall
beget a Boy or Girle,
So long as winter ſhall be cold,
or Summer ſhall be hot,
So long as poverty and ſpight
ſhall be true Vertues lot,
When *Phœbus* in the *Weſt* ſhall riſe
and in the *Eaſt* ſhall ſet,
When children on (their mothers)
their owne fathers ſhall beget;
Then ſhall this Booke, or *Bawd* lye dead,
and never till that day,
Shall Booke or *Bawd*, or *Bawd* or Booke,
be ſcarſe, if men will pay.
Till *Sun* and *Moone* ſhall ceaſe to ſhine,
and all the World lye waſt;
So long this booke, or elſe a *Bawd*,
I'me ſure, ſo long ſhall laſt.

FINIS.

A Common Whore

With all theſe graces grac'd,
Shee's very honeſt, beauti-
full and chaſte.

Writtten By IOHN TAYLOR

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